



## CONTENTS

Vol. 11                      The Catholic Library World                      No. 7

Contemporary Catholic Authors: Helen C. White,  
Scholar and Historical Novelist . . . . . 195  
Austin J. App, Ph.D.

Franciscans and the Art of Printing . . . . . 203  
Father Irenaeus Herscher, O.F.M.

Editorial: The Cooperative Study of  
Secondary School Standards . . . . . 211  
Richard James Hurley

Seventeenth Annual Conference:  
Tentative Program . . . . . 214

News and Notes . . . . . 218

New Books . . . . . 220

Best Sellers . . . . . 221

Book Reviews . . . . . 222

---

Vol. 11, No. 7, Apr., 1940. *The Catholic Library World*, published monthly, October through May, is the official organ of the Catholic Library Association. It is sent to all members and carries news of the Association, its officers, boards, committees, regional conferences, units, joint committees and such other material as throws light on Catholic library problems. Publication and editorial office, University of Scranton, Scranton, Pennsylvania. Subscription rate to non-members is \$5.00 a year. Institutional membership, \$5.00; individual membership, \$3.00 a year, (not including the annual Handbook and Index), payable to the Secretary-Treasurer. Enclose remittance for single copies which are available from the publication office at fifty cents, with the exception of the Proceedings issue which is \$1.00. Entered as second class matter at Scranton, Pennsylvania, under the Act of May 3, 1879. Accepted for mailing at the special rate of postage prescribed in paragraphs 9 and 10, Section 562.

Copyright April, 1940, by the Catholic Library Association

## THE CATHOLIC LIBRARY ASSOCIATION

### OFFICERS, 1939-1941

WILLIAM A. FITZGERALD, PH.D.,  
*President,*  
Brooklyn Preparatory Library,  
Brooklyn, New York.

REV. THOMAS J. SHANAHAN,  
*Vice-President,*  
St. Paul Seminary Library,  
St. Paul, Minnesota.

EUGENE P. WILLGING,  
*Secretary-Treasurer,*  
P. O. Box 346,  
Scranton, Pennsylvania.

### EXECUTIVE COMMITTEE

#### *For Term Expiring 1941*

Mother M. Agatha, O.S.U.,  
Ursuline Academy Library,  
Wilmington, Delaware.

Rev. Paul J. Foik, C.S.C.,  
St. Edward's University Library,  
Austin, Texas.

#### *For Term Expiring 1943*

Mary C. Devereaux, M.A. in L.S.,  
University of Wisconsin Library School,  
Madison, Wisconsin.

Rev. Francis A. Mullin, Ph.D.,  
Catholic University of America Library,  
Washington, D. C.

#### *For Term Expiring 1945*

Rev. Colman J. Farrell, O.S.B.,  
St. Benedict's College Library,  
Atchison, Kansas.

Rev. Henry H. Regnet, S.J.,  
St. Mary's College,  
St. Mary's, Kansas

## THE CATHOLIC LIBRARY WORLD

Eugene P. Willging, Editor,  
P. O. Box 346,  
Scranton, Pennsylvania.

Sister M. Norberta, I.H.M., Assistant  
Editor, Marywood College Library,  
Scranton, Pennsylvania.

Austin J. App, Ph.D., Editorial Adviser,  
University of Scranton,  
Scranton, Pennsylvania.

Edward M. Allen, Advertising Manager,  
University of Scranton,  
Scranton, Pennsylvania.

---

---

## Contemporary Catholic Authors: Helen C. White, Scholar and Historical Novelist

By AUSTIN J. APP, PH.D., *Professor of English,*  
*University of Scranton, Scranton, Pennsylvania*

---

---

With this article on Helen C. White we inaugurate a series on contemporary Catholic authors having a two-fold purpose: 1) to provide biographical information about our best authors; 2) to analyze their leading books for content and style and to determine their underlying themes. Accompanying each article will be a bibliography of all books by the author and the major articles about the author.

Reprints will be available at ten cents each.—The Editor.

In the Gallery of Living Catholic Authors, Helen C. White is almost the youngest. Yet seven years ago, in 1933, Michael Williams, reviewing her first novel, called her a "novelist of first-class importance," whose *Watch in the night* recalled to him the "frank, strong realism combined with mystical intuitiveness" of Sigrid Undset, and the "almost musical evocation of the beauty and mystery of divine life" of Willa Cather!<sup>1</sup> Since then Miss White has added two more historical novels to her first and another treatise to her previous two.

Many of our greatest writers are converts. But in Helen C. White we have a Catholic, by training and position set in non-Catholic secularism, producing the most distinctively Catholic historical novels of our time. Miss White was born

in New Haven, reared in Boston, educated in Radcliffe. Here, in a freshman history course, Hildebrand, the hero of her second novel, took her eye, and she thinks she "chose him for some sort of special study and report."<sup>2</sup>

After acquiring a Radcliffe B. A. and M. A. she taught English at Smith College for two years. Then she did graduate work at the University of Wisconsin, receiving her Ph. D. in English in 1924. She was retained there as instructor. In 1928 she was awarded the rare hope of every scholar, a Guggenheim Memorial Fellowship for two years research abroad, chiefly in England.

At Wisconsin her promotions followed each other so rapidly that in 1936, still a young woman, she was a full professor. In our great state universities, Catholic professors are rare; a Catholic "lady professor" is an achievement. Miss White impresses one as "every inch a scholar," the equal of any grammarian of Browning's. She is well known and highly regarded among the English scholars of the country.

In the class room, she is a well-liked, interesting, methodical professor of literature. A big-throated, strongly-built woman, dressed simply and in good taste, informal and gracious in manner, she lectures from card notes in a clear, au-

1. *Commonweal*, April 19, 1933, pp. 694-5.

2. *Commonweal*, May 24, 1935, p. 92.

dible, richly inflected voice. Her diction, reminiscent of Boston with a touch, it seems, of Oxford, is refined and pleasing. Her lectures are methodical, with, however, a rich corollary of spontaneous comment and often humor. Quotable sentences, such as, "Legend is a straw in the wind," "If you live in a century in which visions are seen, a great many people will see them," crackle from her lectures as naturally as sparks from an anvil.

Miss White's first works were critical studies in the general field of mysticism and devotional literature. All three have been in this field. Her first one, *The mysticism of William Blake* (1927), carries acknowledgments, not only to her mother and to her sister, Olive B. White, also a novelist, author of *The king's good servant*, but, among others, to Karl Young, called "my former chief." Perhaps it was this author of the definitive *Drama of the medieval Church* who first steered this young researcher into mysticism, a field ideally suited to a Catholic in a non-religious academic atmosphere. At any rate her studies in mysticism could provide her with a better understanding of the great medieval Catholic characters of her historical novels. Anyone can sympathize with Shakespeare's "lover, sighing like a furnace," but only one steeped in the lore of the mystics can understand a "wild man of God," such as Jacopone da Todi, who in the love of God went about rolling "in the dust and cinders of the pathways," smearing "himself with tar and feathers."

Nor are these studies devoid of value in themselves. Studious and scholarly readers will not only learn much from

them, but will tend to find them interesting.

In about the first third of her work on Blake, Miss White surveys and analyzes mysticism in general—in all ages and climes. Typical mystics, she finds, are intensely conscious of the spiritual, have a keen faculty for "spiritual concentration," and have a "great ethical strenuousness" (p. 57). She subscribes to the opinion of the Middle Ages that "the saint is, in a very literal sense, his own excuse for being" (p. 124), and finds that true mystics are known by their fruits, exercising a most beneficent influence on the people of their time. Then, comparing Blake with the great mystics of all time, she states that "Blake's spiritual reality remains on a fairly primitive level" (p. 211), that his attacks on chastity and his sponsorship of free love are contrary to typical mysticism, which tends to fulfill the law, not destroy it. Blake, she concludes, is at best only an interesting but imperfect prophet and visionary (p. 245).

In *English devotional literature (prose) 1600-1640* (1931), besides concluding that Baxter's *Saints everlasting rest*, Lancelot Andrewes' *Private devotions*, Donne's *Emergent occasions*, and Taylor's *Holy living and holy dying* are in deed as in fame the devotional masterpieces of that age, she uncovers an unsuspected wealth and richness of other devotional reading. She also establishes that though early Protestant England was separated from Rome in dogma, it was thoroughly conversant with the Catholic devotional books, especially those of Spain. She also discusses the paradox that though English Protestantism believed in predestination and justification by faith alone, it yet produced "some of the most sus-

3. *Catholic World*, "Jacopone da Todi", August, 1939, p. 575.



tained moral endeavor that the world has ever seen" (p. 52). It seems that English divines, in spite of their faith theory, being agreed upon little faith on which to preach safely, concentrated upon good works so successfully as to shame the moral achievements in many Catholic countries.

In *The metaphysical poets* (1936), her most valuable study for library purposes, after examining the relationship between the poet and the mystic, she treats in alternating chapters for each one the mystical elements in the lives and in the poetry of Donne, Herbert, Crashaw, Vaughan, and Traherne. She finds that none of these poets is a true mystic, not even Crashaw, though he was truly mystical in the one instance of his apostrophe to Saint Teresa. Nevertheless, though not great mystics, these men all wrote "lyric poetry of an intensely religious character," and produced "treasures of lasting beauty and insight" out of their "cultivation of personal religious feeling" (p. 410).

These treatises undoubtedly place Miss White in the front rank of Catholic scholars. They breathe the spirit and love of research. Furthermore, though they are models of impartial investigation, they nevertheless subtly but firmly suggest that the values of the author are the sure and strong ones of Catholic dogma and ethics.

But, obviously, treatises are not literature. They can at best be little more than the raw materials for literature. Hence it is more, and chiefly, by her historical romances that Helen C. White excites the Catholic world. So far she has written three.

In *A watch in the night* (1933), the worldly lawyer of the thirteenth century,

Jacomo da Todi becomes Jacopone, "the wild man of God." When his wife dies, he forsakes the world, prays in the hills, rescues the girl of his first and sinning love from her life of prostitution, becomes a Franciscan Spiritual, or extremist, participates in a futile armed rebellion against the worldly, temporarily deposed Pope Boniface VIII, is imprisoned for five years, and so attains at last to true spiritual purification and a holy death.

*Not built with hands* (1935), the most interesting of her three novels, has as its central incident the meeting in 1077 of Henry IV and Gregory VII at Canossa. When Hildebrand, Pope Gregory VII, provoked widespread episcopal and priestly antagonism by insisting on clerical celibacy, and royal antagonism by resisting lay investiture, Matilda of Tuscany, recognizing the noble idealism of the Pope, places her will and her resources at his disposal. Henry becomes her enemy; her husband, siding with the King, leaves her; she raises an army to help Hildebrand's armed resistance to the invading King; they are defeated and after all their righteous armed struggle, the Pope dies in exile and all seems lost. But Gregory's ideals lived none the less and when she helped a young enthusiast to found the University of Bologna she did more for them than before with all her castles and cavalry.

In *To the end of the world* (1939), the most significant of her novels, a young idealistic priest-novice at Cluny sees his beloved monastery destroyed by the French revolutionists; becomes a humble parish priest in a little fishing village. Here, though a proponent of the republican principles of "Liberty, Fraternity, and Equality," he is outlawed in his parish when he refuses to take the Clerical Oath

of virtual separation from Rome. But when his followers and the Royalists engage in an armed revolt against the Republicans, he leaves them, goes to Paris and in the shadow of the guillotine labors peacefully, patiently, and at last successfully to reconcile the Church and the Republic.

The critical reception of these novels was good. Catholic reviews have as a rule been enthusiastic, and those in the *New York Times Book Review* and the *Saturday Review of Literature* were favorable. *A watch in the night* and *Not built with hands* were Catholic Book Club selections, and *To the end of the world* was a Pro Parvulis selection.

The chief, theme-like impression all three novels create is, in the words of one of the characters, Father Emery, that "the struggle of the spirit in this world is never wholly won and never quite lost." Miss White's novels are about Catholic men and women, lay and cleric, in three different centuries and two different, typically Catholic, countries; their Catholic faith is ever made to shine through the vices and tarnished ideals of their life and times as the hope and glory of the world; but that hope and glory is ever only a promise fluttering bravely amid the weaknesses of the flesh, the Catholic flesh, from bishops to beggars.

This is really Miss White's chief contribution to Catholic culture. Instead of presenting "goody-goody" Catholic romances or depicting the vices of Protestants, Miss White strips the romantic fallacy from our Catholic past and presents its true mixture of high ideals and sinful performance. Before the Reformation, Dante and Chaucer critically depicted Catholic sins and produced Catholic masterpieces. Since the Reformation, Catholic

writers have depicted rosy-cheeked curates and Protestant villains and created no *Divine comedy* or *Canterbury tales*.

Her novel of the eleventh century, in which Gregory says, "If we can get the Church clean, then we can save the world" (p. 106), shows, on the one hand, the pope insisting on clerical celibacy and, on the other hand, bishops and priests, attached to wives and mistresses, taking up arms with the King against the Christ-like Pope's reform of lay investiture. The court of the Catholic King Henry, graced not only by barons but also by bishops, was a daily carousel of wine and women—and the women were not wives. But this was the same court that at Canossa bowed to the high Catholic ideals of the spirit denied daily in the flesh. In this early Catholic century there is hardly yet any question of purifying the laity; purifying the clergy is still the first and pressing problem.

By the thirteenth century, clerical celibacy has progressed, but brutality, intrigue, butchery have abated little. Her novel of this century shows Catholic life among the Church's best—the friars, cardinals, and popes—and the best are often beastly. As today Hitler and Chamberlain raise armies against each other, so then Cardinal Colonna and Pope Boniface VIII besiege each other until the winner, Pope Boniface, so completely destroys his cardinal opponent's castle as to make the Warsaw of September, 1939, look barely scratched. The truly saintly Pope Celestine, whose stand on honesty and justice in Church and state more nearly corresponds to our own, was supported neither by the Catholic nobles nor the majority of cardinals and bishops, so that he abdicated in despair. Even the hero, the saintly friar and mystic, Jaco-

pone da Todi, has a "past" of which not our most average priests today and not even many of our better Catholic laymen are guilty.

Miss White's novel, in other words, has the coloring and the spirit of Dante, the true coloring and spirit of the Catholic Middle Ages—portraying the Catholic ideals of justice and chastity struggling desperately against fleshly odds to sweeten the world, and doing so successfully, but discouragingly, so discouragingly slowly. In the eleventh century only the Pope, a countess, and a few abbots conspicuously furthered these ideals. By the thirteenth century, the number of those not merely Catholic but conspicuously and militantly chaste and just includes not only a pope, some cardinals and abbots, but also a noble band of friars "Spiritual."

And so the centuries of Catholic culture roll until in *To the end of the world* we see it in 1789. Great progress has been made. Though Catholic nobles and laity are still vigorously adulterous, at least the bishops and priests of Catholic revolutionary France have achieved purity. But, alas, they have not yet, as little as the Catholic king and the Catholic nobles, achieved a sense of political and social justice. The higher clergy, like the nobles, still demand a caste between the masses and the marquis, still believe in the justice of sackcloth and sickle for the people and satins and servants for the princes. But also in this matter it is the Church, whose theologians first expressed the ideals of liberty, fraternity, and equality, which now, though most of her bishops are too weak to support these ideals, as in Hildebrand's time they had been too weak to support celibacy, again produced some Hildebrand and Jacopone da Todi

to lead and direct the upward charge of the spirit. Now it is a few priests who raise the standard of Christ and Liberty together, so that democracy was not lost to the Church and the Church was not lost to France.

This is the chief impression of the three novels—Catholic faith and ideals, though realized more in shame than in glory, once, strugglingly achieving justice and chastity on all fronts, and forming a culture that is not merely Catholic in name, but Catholic in deed.

One other idea that pervades these novels is the question of the advisability, if not of the righteousness, of taking up arms even in a just cause. Hildebrand takes up arms against the aggression of King Henry—to no avail; Jacopone da Todi and Cardinal Colonna take up arms against a worldly and deposed pope—to no avail; Catholic nobles and many clergymen take up arms against the persecuting French Republicans—to no avail. One comes to feel that force settles nothing and leads nowhere, even when one's cause is just. This is the most directly practical ideal in the novels.

Another practical idea, expressed especially in her last novel, is that Catholic leaders should never permit a doubt to rise as to their democracy of spirit, and in a crisis, even of politics. When the mighty and the masses clash, no one should ever be given cause to doubt that the Church stands beside the poor. More specifically even, when monarchists and republicans clash, it were best for churchmen to side so clearly with the latter that no young republic in a Catholic country can ever seem to be the child of communists or anti-Catholics.

The novels have no trace of active propaganda, nor do they present any

specific attitudes on love, labor, or learning. The Catholic moralities are taken for granted, not inculcated. These are historical novels. They make us realize that the Catholic culture of the past is Catholic in faith but very imperfectly in fact, an evolution, not an accomplishment—that Catholic culture must be the hope of the future, not the boast of the past. Their chief contribution remains that they give us a marvelous and valuable picture of Catholic culture and history during three vital centuries in the life of Europe.

It is probable that these novels are pioneers of Catholic literature rather than classic monuments of it. They are less a criticism of Catholic life than of feudal Catholic institutions. The weaknesses they reveal are not the weaknesses that concern us personally. They are the weaknesses of bishops and barons, not so much as individuals but as members of past political and ecclesiastical systems. Though they implicitly tend to deepen our Catholic faith, they do little to make us live the commandments. They do not generally make us think of our personal sins, but of obsolete institutional sins.

Because, however, these institutional sins are Catholic institutional sins, these novels have a great pioneer value for Catholic literature. In the past Catholic writers, when not confining themselves to baby-food romances, have depicted not Catholic sins but Protestant sins. This may have helped Protestant culture, but it could not help ours. A sermon on other people's sins will little help me to correct mine. Though Miss White, nor other Catholic novelists, as the fate of Doran Hurley's Monsignor would seem to indicate, dares not yet depict Catholic sins

of today, she has, reinforced by her indisputable authority as a scholar, dared to paint the Catholic sins of yesterday. Stripping the romantic fallacy from our Catholic past is the pioneer work which will gradually encourage our novelists to strip the rosy cheeks from our Catholic contemporary life, as Ibsen has stripped them from Scandinavian, Shaw from English, Synge from Irish life. And that is the way to a great Catholic literature—the only way.

Historically these novels are unquestionably true in spirit and impression. Factually some fictionally justifiable liberties are taken. In *A watch in the night* events between 1257 to after 1303 are compressed into one decade. But they present essential facts and the historical truth so authentically that one could wish everyone to read them.

And what is their readability, their style? All the reviews seem to agree that as to diction Miss White writes well. Reviewers have used such phrases as "sudden flashes of beauty . . . bits of humor," "sometimes beautifully written," "distinguished piece of literary prose," "imagination and a gift for expression," and "scores of exquisite passages." In her scholarly works and in her novels one comes upon such quotable or figuratively effective phrases as, "The thought is the ribbing of the leaf, the spring of the arch that flowers into grace and light,"<sup>4</sup> or Blake's symbolism is "a problem of wrappings rather than of revelation."<sup>5</sup> Sometimes one is refreshed by an illuminating comment, such as, "After all, a priest has all the spiritual concerns of a private soul."<sup>6</sup> Occasionally we come

4. *Metaphysical poets*, p. 247.

5. *Mysticism of Blake*, p. 232.

6. *Metaphysical poets*, p. 172.



upon sly humorous touches, such as "the uncomprising rectitude of convent furniture"; "Certainly there is nothing in the first volume to bring the blush to the cheek of even the famous Victorian maiden."<sup>8</sup>

Here we may say that there is nothing in any of Miss White's volumes which should bring a blush to that same cheek. When a reviewer says that she "chronicled facts in all their stark realism, and paints her portraits warts and all,"<sup>9</sup> it should not mean that any scenes or words are coarse or suggestive but rather that she does not gild the past, even the Catholic past, and that, in language quite refined, she mentions the gargoyles along with the stained-glass windows. It is not really her language that is so realistic, but her history.

Though there is much praise for her diction, her narrative is not so dramatic as it might be. While many reviewers say that the style "carries the reader along," is "dramatically told," "absorbing," "entrancingly beautiful," the truer estimate seems to appear in such comments as "it could have been cut to advantage," "not a book for everybody (the more obvious threads of the novel are lacking from it)," a "story rather rich than single. A stricter narrative sequence would have sacrificed some of the various suggestions from abbots and bishops, merchants and serfs."

These are timid hints of the chief weakness in the novels. The author seems more intent upon presenting a well-rounded picture than a streamlined story. As an historical novelist, choosing between more details to the picture and

more directness to the story, she usually takes the details. But it is a wiser novelist and generally a better artist who decides for fewer details and more readers.

This is the more necessary when her material offers serious natural handicaps to a wide reader interest. Treating largely of churchmen naturally excludes from her novels any strong love interest. But though novels without love need the more streamlined action to attract the average reader, Miss White often multiplies incidents which extend the picture but do not vitalize the plot.

Her luxuriance of detail often tends to give the impression of a novel dictated extemporaneously, with no worry about length, rather than of one painstakingly composed and revised for emphasis and brevity. Even her critical works give somewhat that impression.

One mentions this discursiveness of plot not because it makes the novels less worth reading, but because it may keep many people from reading them. They are so eminently worth reading that one could wish every Catholic and non-Catholic man and woman to do so. One fears, however, that they are more likely to be read only by "those who desire to understand," as the *New York Times Book Review* writes of *To the end of the world*, not often by those who merely read for pleasure.

Nevertheless, whether read by many or few, Miss White's books belong with the best that American Catholic culture has so far produced. Her scholarly monographs have won the respect of the Catholic and especially the non-Catholic scholarly world. Her historical novels have not only won Catholic book-of-the-month distinctions but are increasingly claiming the attention and respect of the

7. *To the end of the world*, p. 97.

8. *Metaphysical poets*, p. 265.

9. *Catholic World*, July, 1935, p. 503.

non-Catholic reading world. An English lecturer once said that a Catholic writer isn't of the first rank until, as Chesterton and Belloc, the cultured readers of all denominations read him as a matter of course. At present Miss White gives strong promise of becoming such a writer.

## BIBLIOGRAPHY

*English devotional literature, 1600-1640.* University of Wisconsin, 1931.

*The metaphysical poets.* Macmillan, 1936.

*The mysticism of William Blake.* University of Wisconsin, 1927.

*Not built with hands.* Macmillan, 1935.

## Reviews:

America 53:186 Je 1 '35

Catholic World 141:503 J1 '35

Commonweal 22:409 Ag 23 '35

New York Times Je 2 '35 p.6

Letter about the writing of *Not built with hands.*

Commonweal 22:91 My 24 '35

*To the end of the world.* Macmillan, 1939.

## Reviews:

New York Times N 5 '39, p.7

Saturday Review of Literature 21:20 N 11 '39

Catholic World 150:625-26 F '40

*Victorian prose.* (joint editor). Prentice-Hall, 1930.

*A watch in the night.* Macmillan, 1933.

## Reviews:

America 49:185 My 27 '33

Catholic World 137:503 J1 '33

Commonweal 17:694 Ap 19 '33

Saturday Review of Literature 10:167 O 7 '33

## OUR LADY OF THE LIBRARIES

(Reprinted from *Spirit*)

In Bodleian and Harleian

Lurk ambushes of grace—

A secret siege Our Lady lays

To many an ancient place.

The Primer's gilded hieroglyphs

Her lyric names conceal,

From manuscripts like winding-sheets

Her risen praises steal!

Sister Mary Ignatius, S.S.J.

## CANISIUS HIGH SCHOOL BOOK FAIR

The Third Annual Book Fair of Canisius High School was held from March 2 to 8, 1940, celebrating in particular the 400th anniversary of the founding of the Society of Jesus and the 500th anniversary of the invention of movable type. Copies of the printed program are available upon application to Miss Lucy Murphy, Librarian, Canisius High School, Buffalo, New York.

From the opening page we quote the following interesting facts:

Did you know?

The year 1940 is in fact and by tradition:

The 500th anniversary of the invention of movable type.

The 400th anniversary of the Society of Jesus.

The 300th anniversary of the book printed in Colonial America, the "BAY PSALM BOOK", produced at Cambridge in 1640.

The 250th anniversary of the first paper mill in the U. S., established in Philadelphia in 1690.

The 150th anniversary of the death of Benjamin Franklin, America's symbolic master printer.

Matthew Carey, a Philadelphian, is the "Father of the American Book Fair".

138 years ago the first Book Fair, held in New York City, known as the American Company Booksellers.

The first library of the Christian era was established by Pope Damasus I, 4th Century.

---

---

## Franciscans and the Art of Printing

By FATHER IRENAEUS HERSCHER, O.F.M.,

*Librarian, St. Bonaventure College*

---

---

When the world celebrated the seventh centenary of the death of St. Francis a few years ago, we all realized that the observance of anniversaries is by no means a modern custom. The commemoration of great men, of great events, and great inventions which have shaped the history or influenced the progress of civilization, is indeed a laudable practice only if, in recalling the past, we can better understand the present, and more wisely meet the future. In recent years numerous anniversaries have been widely celebrated—jubilees, centenaries, sesqui-Centennials, bi-centennials, ter-centenaries, quadri- and quin-centennials, and even one bimillenary (in 1930 the birth of the poet Virgil)—but none has had greater significance than the five hundredth anniversary of the invention of printing which is being celebrated this year.<sup>1</sup>

Much has been written, and still more will be written about Gutenberg and his invention which is called "the art preservative of all arts." But my purpose is rather to show the relation of the Franciscan Friars to printing, and their influence on printing in Europe and America.

But before launching upon the subject proper, I shall for a moment presume upon your good will, and shall invite you

to a flight of fancy. Shaking off the shackles of time and space, let us transport ourselves in spirit to the valley of Mexico. But we see nothing of tortillas, or revolutions, or gay Spanish cabarets—because it is only the year 1440, fifty years before Christopher Columbus began his historic voyage to this new continent.

The festivities which had accompanied the solemn installation of Montezuma the First are now things of the past—a part of that vast, uncharted history of Ancient America.

With our mind's eye we approach an Aztec temple in the very heart of ancient Mexico City. Within one of the temple apartments, decked in the rays of a mid-afternoon sun and surrounded by brightly colored tapestries, we see a man bending over a table. We approach closer and see that he is writing. With palm-leaf mat under foot, and his documents beside him, he spreads his maguey paper scroll before him and is about to note down in broad outline the history of the people who inhabited Mexico before the white man came. In assembling materials for his manuscript,—a book which is to tell future generations about the things that had gone before,—this Aztec chronicler realizes full well the importance of his self-appointed task.

He thoughtfully consults his records, and, beginning with the foundation of the City of Mexico more than a century before, he commits to paper the deeds

1. McCombs, C. F. "Printing from the 16th to the 20th Century." *Bulletin of the New York Public Library*. February, 1940, p. 71.

and exploits of his fore-fathers. 'Event after event he records in chronological order, and finally comes to the beginning of the reign of Montezuma the First, the great-grandfather of the tragic friend of Cortez. His history is now complete.

With a sigh of satisfaction in a task well done, he holds his completed scroll before him, and we note that he has expressed his thoughts by means of hieroglyphics. But of course—the year is only 1440. The alphabet had not yet been brought to these shores. Our chronologist is unaware of the simple form of writing long in use in Europe.

He knows nothing of the alphabet—nor does he know that while he was writing in hieroglyphics, a young man far across the sea, was developing an idea which would revolutionize writing the world over. Even before the turn of another century Mexico City was to witness the effects of the genius of Gutenberg.

As we look back, at this distance of time and perspective, we can see how these two men were both engaged in tasks which we must admire. The former, the Mexican historian, left us the document known today as the "Codex Saville," America's oldest written book.<sup>2</sup> Gutenberg, on the other hand, was busily at work on experiments with movable type, type founding, and the printing press—inventions which have yet to be surpassed even in our present enlightened era.

With the possible exception of the alphabet itself, the invention of printing marks the most important step in the march of human progress. Were it not for the alphabet, it is hard to see how

man could have been able clearly and easily to express and communicate his thoughts to those outside the limited range of his voice. But, were it not for the perfection of the art of printing, even the stellar accomplishments of the alphabet would have been restricted to a narrow, slow-moving field of influence. The alphabet gave man a written voice—the printing press broadcast that voice to a universal audience.

This year we commemorate, in anniversary, the achievements of Gutenberg. We do this fully aware that his was not the first mind engaged with the invention of the art of printing. Four centuries before Gutenberg, in far-distant China, we hear of one Pi Sheng, who experimented with movable porcelain type.<sup>3</sup> However, this beginning did not live up to the exacting requirements of true typography, as we know it today. Therefore we turn to John Gutenberg as the father of modern printing. We need not go into the arguments which have arisen over this matter. Modern research has given us overwhelmingly convincing testimony to the fact that John Gutenberg thought out, invented, wrought, and to some degree perfected movable type and printing in the modern sense of the term.

Gutenberg began his experiments with movable type in the city of Strasbourg, the capital of Alsace.<sup>4</sup> Several years later his invention was perfected in his native city of Mainz, in Germany. These facts we know concerning his invention. But what of the man himself? How many of us know, for instance, that Gutenberg was a member of the Third Order of St.

2. Cuevas, Mariano. *The Codex Saville: America's oldest book*. U. S. Catholic Historical Society. Historical Records and Studies, v. 19. New York, September, 1929.

3. O'Toole, G. B. "What Civilization Owes to China." *China Monthly*, 1:7-10. December, 1939.

4. Müller, C. "Die Erfindung und die Technik der Buchdruckerkunst." *Das buch der Erfindungen*, 10:125-204. Leipzig, Spamer, 1901.



Francis? This should be an item of interest to everyone who loves St. Francis, and for that reason, I should like to deal with the matter in greater detail.

The Order founded by the Poverello of Assisi is divided into three sections: the first Order composed of men living in friaries; the Second Order, also called Poor Clares, composed of women living a cloistered life; and the Third Order composed of men and women, some living in communities, other living in the world. This last class, which is affiliated with the Franciscan Family, is the group to which Gutenberg belonged. Even today this Third Order boasts several million members, and I might even go so far as to say that one out of every hundred Catholics is a Franciscan.

To substantiate our claim that Gutenberg was a member of this Third Order, we find a vast number of standard references which either hint at the fact, or are quite positive in their statements. One reliable author mentions a document written by Gutenberg himself in 1434, in which the inventor states explicitly that he lived in the City of Strasbourg at the Franciscan Convent of St. Arbogast, beside the river Ill.<sup>5</sup>

We may think it strange at first, when we hear of a secular person living in a monastery. But even today we have examples of Tertiaries who are permitted to live at a friary. There they absorb the spirit of the Poverello and then go forth to their appointed task in the world with renewed faith in God and their fellowman.

From various sources we know that Gutenberg thus lived as a Tertiary of St. Francis while he was tinkering with his invention. A book by Rev. Adam Gelt-

huss, printed in 1499, tells us explicitly that he was buried in the Franciscan Church which was later destroyed during the sack of Mainz by Napoleon on July 20-21, 1793.<sup>6</sup>

One noted authority, Father John M. Lenhart, O. M. Cap., states in this connection: "I consider this fact of the burial of Gutenberg as undeniable proof that Gutenberg belonged to the Third Order of St. Francis. He would not have been buried *within* the Church had he not been a Tertiary."

Regardless of the personal qualities attributed to Gutenberg, his invention, which we celebrate this year, has proved such a vital factor in the progress of mankind during the succeeding centuries, that gratitude compels the present age to crown the name of the inventor with singular glory.

Volumes have been written in defense and eulogy of the printing press and its products. To realize what power for good a book can exercise on the lives of men we need only consider the vast influence of the "Book Called Holy."

This brings to mind another landmark in the history of printing, another event closely associated with the Franciscan Order. I refer to the Complutensian Polyglot Bible of the Franciscan Cardinal Ximenes.<sup>7</sup> For centuries the followers of St. Francis had done their share of the labor that preserved the Divine Word on illuminated manuscripts, and had also written of It and proclaimed It by inspired utterances of their own. But it remained for the Franciscan founder of the University of Alcala to shed glory on his Order by the publication, from that

5. *Ibid.*, 10:135.

6. *Central blatt fuer bibliothekswesen*, 18: 209-214. Leipzig, 1901.

7. Merton, R. *Cardinal Ximenes and the making of Spain*. (London, Kegan Paul, 1934), p. 131-142.

world-renowned university-printing-press, of the first Polyglot Bible. This classic achievement of biblical and philological scholarship, in six folio volumes, received its name from Complutum (the Latin name for Alcalá, Spain).

This first Polyglot Bible is a monument to zeal for the Word of God, learning, and the art of printing, and was made possible by the liberality of its Franciscan sponsor: Cardinal Ximenes.<sup>8</sup> In his efforts to make this Bible as good as it humanly could be, this Franciscan chose nine of the most eminent scholars of that day, and assembled all the best manuscripts that were available. Some he borrowed from the Vatican Library with the permission of Pope Leo X, and for others he paid large sums of money.

Neither in Spain nor elsewhere in Europe could there be obtained oriental type characters. But this did not daunt Ximenes, who imported German printers and typesetters who cast their own types for the various languages used in the Polyglot. The beauty of these fonts, and the remarkable achievement of founding oriental characters in Spain only a few years after printing had been introduced into that country, led one authority to exclaim in a burst of enthusiasm: "This is almost miraculous" (*opus mehercule miraculo par!*).<sup>9</sup>

Naturally such a herculean task required several years, but Ximenes lived long enough to see the work completed fifteen years after it had been started. When John Brocario, the printer's son, brought the last sheets to the Cardinal in his best attire, Ximenes raised his eyes to heaven with great joy, and exclaimed:

"I give Thee thanks, O God most high! that Thou hast brought to a long-wished-for end the work I undertook in Thy name."<sup>10</sup>

In its Old Testament section, in three parallel columns, we find the Hebrew Text, the Latin Vulgate and the Greek Septuagint. The Pentateuch appeared in Hebrew, Chaldee and Greek, together with three Latin translations.

For the New Testament the Greek and Latin texts are printed like an interlinear translation, horizontally in alternation, so that one directly translates the other. The work with its oriental language lexicons and grammars was hailed by scholars of the age not only as the most useful conceivable contribution to scriptural learning and the study of Eastern languages, but as printing's greatest typographical achievement. The cost of this monumental work was in the neighborhood of a million dollars, and was defrayed by its sponsor, Cardinal Ximenes. It served not only as the basis of future polyglots but actually gave to the world the first printed edition of the Greek Old Testament.

His literary labors were not confined to Holy Writ. He printed many other works, among them a complete edition of the works of Aristotle. Two of the Mozarabic Missals which he had printed are still on display at the Friedsam Memorial Library.<sup>11</sup>

But let us now turn to the influence of the Franciscans on the art of printing in America. The honor of having brought the first printing press to these

8. Waddingus, L. *Annales Minorum*, v. 15. Quaracchi, 1935.

9. Alvaro Gomez de Castro. *De rebus gestis a Francisco Ximeno Cisnerio*. Alcalá, 1569.

10. "Cardinal Ximenes." *Catholic World*, 8:577-598. February, 1869.

11. Cf. "Biblical Scholars in the Franciscan Order." *Franciscan Educational Conference*, v. 7. Brookland, D. C., 1925.

shores falls on the Franciscan Bishop Juan Zumarraga.<sup>12</sup>

Realizing from personal observation the need of a press in spreading culture and religion throughout New Spain, Bishop Zumarraga discussed the problems of Mexico with Emperor Charles the Fifth, and Viceroy Don Antonio de Mendoza. As a result, the House of Cromberger was selected and persuaded to undertake the enterprise of establishing a printing press in the New World. In return John Cromberger's concern was granted the printing monopoly in New Spain.<sup>13</sup>

There is a possibility that a printer named Esteban Martin preceded Pablos in Mexico. But we shall have to reserve judgment until some fragment of a product from that earlier press is discovered. Of one thing we are quite sure: the formal establishment of the first printing press is one of the glories of the Franciscans who labored in Mexico.

The story of this first printing press is so well known that I shall not furnish a detailed history of its establishment and its products. Suffice it to say, that the printer, Juan Pablos, went to work immediately, and before the end of the year 1539 produced his first book, the *Breve doctrina Christiana*. The *Manual de adultos* appeared the following year, but only a few of its pages are in existence today. Due to the death of the head of the firm of Cromberger, there was little produced during the next few years. The next important product from the press is entitled *Doctrina breve*, written by Bishop Zumarraga, himself

and published at his expense. This book, begun in 1543 and completed the following year, is the first complete book of which we have copies today.

I might mention that the sight of the facsimile copy of this book, which was reproduced by the U. S. Catholic Historical Society in 1928, aroused my own interest in the subject of the printing press in America. The original from which the above-mentioned facsimile was made, was at one time the property of the ill-fated Emperor Maximilian.

In commemorating the establishment of this first printing press in America, we may well glory in the fact that this lowly instrument, while printing was still in its infancy, produced more than two hundred books in America before the Pilgrims landed at Plymouth Rock. It is also remarkable that, before the printing press had celebrated its first centennial in Europe, its contemporary products in America were noted for typographical beauty and artistic page designing.

It is interesting to note that before the turn of the century—less than sixty years after the arrival of the first press in America—nine printing presses were functioning in Mexico City, and more than 200 publications issued from these colonial printeries. One of these presses was established in the Franciscan Convent connected with the first college in America. This was Holy Cross College, founded by the Franciscan Bishop Zumarraga in 1534, a whole century before Harvard opened its modest doors. It may not be too much to say here that the Franciscans were the pioneers in higher education in America.<sup>14</sup>

12. Zulaica, Garate R. *Los Franciscanos y la imprenta en Mexico en el siglo XVI*. (Mexico, Robredo, 1939), p. 7-40.

13. Castaneda, C. E. "The Beginning of Printing in America." *Catholic Library World*, 10:243-249. May, 1939.

14. Kelley, F. C. *Blood drenched altars*. (Milwaukee, Bruce, 1935), p. 87.

It was at this suburban Franciscan Friary that the interesting *Confessionario* of Fray Juan Baptista (1555-1615) was printed. Its author, a native Mexican, was Guardian of the convent at Tlatelolco, and wrote a number of books in Spanish and the Indian tongues. His *Confessionario* was a book describing the method of hearing the confessions of Indians, was written in both Mexican and Castilian, and was illustrated with interesting and attractive woodcuts.

Although modern research may be able to locate more products of the sixteenth century press, it is quite certain today that some 220 titles were printed in Mexico before the turn of that century. We may safely state with Father Zephyrin Engelhardt, O.F.M., who had made a study of the subject, that about one-fifth had Franciscans as their authors. Of the 180 titles known to him some years ago, forty-one were written by Franciscan, seventeen by Dominicans, sixteen by Augustinians, and four by the Jesuits, who arrived in 1572.<sup>15</sup>

Robert Ricard in his scholarly work entitled: *The spiritual conquest of Mexico* tells us that of the authors who wrote between 1524 and 1572, eighty were Franciscans, sixteen Dominicans, eight Augustinians and five anonymous. The fact that the Franciscan authors outnumbered all others is due to the fact that there were more Franciscan missionaries in Mexico during that period.<sup>16</sup>

Of the eighteen sixteenth century imprints owned by the Library of Congress, ten are by Franciscan authors, while twenty books of the fifty-two written by

priests or dealing with religious subjects were written by Franciscan authors.<sup>17</sup>

The Huntington Library recently exhibited its treasured fifty volumes of sixteenth century Mexican imprints. Of this number no less than seventeen are of Franciscan authorship; by far the greatest percentage of them were written by the followers of the Poverello.<sup>18</sup>

America's pioneer printery gave to the world, under the Franciscan regime in Mexico, more than one hundred different works before England had established herself anywhere in what is now the United States. Moreover, as Father Engelhardt pointed out, the leading subject matter of these American incunabula includes not only doctrine and theology, but also psalters, songbooks, a Missal, Rituals, seven books on language, six on medicine, five on laws, four dictionaries, books on philosophy, history, arithmetic and even navigation.<sup>19</sup>

Most of these books were Franciscan "firsts" for America. For example, *The general history of the affairs of Mexico* by the venerable Bernardino de Sahagun (known as the "father of the Indians") is still the leading authority on all Indian questions; the *Psalmody Christiana*, the first collection of hymns published in America, was written by the same author. The famous *Vocabulario Mexicano*, by the illustrious Fray Alonzo de Molina, is still a standard Spanish-Mexican dictionary. Then there is the important contribution entitled *Grammatica Mexicana* by Fray Andres de Olmos, famous Franciscan missionary who wrote other grammars and dictionaries in six or

15. Engelhardt, Z. *The earliest books in the New World, The Doctrina breve*, p. 12-13.

16. Ricard, R. *La conquete spirituelle du Mexique, 1521-1572*. Paris, 1933.

17. *Colonial printing in Mexico. Catalog of an exhibition held at the Library of Congress, 1939.*

18. Wagner, H. R. *Mexican imprints, 1544-1600*, in the Huntington Library. San Marino, 1939.

19. Engelhardt, op. cit., 12-13.



seven Indian languages, and also the first play of note staged in America—a description of the Last Judgment.<sup>20</sup>

Only a few months ago the following news item appeared in most Catholic papers: "Announcement of the reprinting of the Tarascan dictionary of Fray Maturino Gilberti (1560) has caused *Excelsior* to comment that, despite present times, the works of the sixteenth century friars are still esteemed and, furthermore, that there is no one in Mexico capable of preparing a new dictionary of the Tarascan language."<sup>21</sup> It is indeed worthy of praise to have written a book in 1560, a volume which is considered authoritative, and is still the best available today. This all goes to show, that the missionary Franciscans became pioneers in the strange domains of the untutored pagan mind, mastered the unknown barbaric, and often unwritten tongues, and finally resolved the aboriginal languages into ordered grammars, dictionaries; and then printed them on their pioneer mission press. Out of barbarian and almost impossible dialects these brown-robed friars forged instruments of salvation. No gibberish so crude but it could be made to convey the Word of Life, the message of salvation.

A recently published volume entitled *Los Franciscanos y la imprenta en Mexico en el siglo XVI*, by Ramon Zulaica Garate, (Mexico, 1939), gives ample testimony that the greatest percentage of the books printed in the sixteenth century Mexico were of Franciscan authorship. This brings to mind an interesting sidelight. The followers of the Poverello, who were so closely identified with the begin-

nings of religion and culture in Mexico, realized that books would be potent factors for God and country long after their own voices were stilled in death. From their founder they had learned to reverence the written word. St. Francis had such a high regard for manuscripts that he was accustomed to pick up any fragment of paper with writing on it. In his Testament, the Poor Man of Assisi counseled his friars to have care and solicitude for written words, especially the Word of God. "And His Most Holy Names, and written Words, wherever I shall find them in unfit places, I wish to gather up and I ask that they be gathered up and put in a decent place."<sup>22</sup>

It is but natural then to find the later Franciscans not only honoring and revering the Word of God, but also taking a keen interest in the art of printing, using the press as an instrument which would enable them to preach and teach long after their voices were stilled by death.

They were not only closely associated with the beginnings of printing abroad, and responsible for the first press here in America, but they continued to take an active interest in the art and craft of printing. Every Franciscan center of learning either established a printing press of its own, or placed it under the supervision of eminent Franciscan scholars. One such press located at Ara Coeli, in Rome, thrilled the learned world of the seventeenth century with its production of the first Christian Hebrew Concordance, the life-work of the great Franciscan Orientalist, Mario di Calasio. Besides being a masterpiece of philological and biblical science, it was also a supreme achievement in the art of print-

20. *Some first Franciscan books and the Catholic art of printing*. (Paterson, N. J., St. Anthony Guild Press, 1939), p. 6-7.

21. N.C.W.C. News Service, December 17, 1939.

22. *Rule and constitutions of the Friars Minor*. (Paterson, N. J., St. Anthony Guild Press, 1936), p. xv.

ing. A fine set of this remarkable *Concordance*, on which the author and his brother-scholars labored for over forty years, is still available at the Friedsam Memorial Library.

Outstanding in the art and technique of printing is the famous Franciscan press located at Quaracchi, near Florence, Italy. From this renowned printery we still have such productions as the *Opera omnia* of the Seraphic Doctor, the *Annales Minorum* and *Archivum Franciscanum*, all of which are welcome contributions of Franciscan scholarship to medieval literature.

On this side of the Atlantic there is a Franciscan Press gradually becoming better known, and daily giving additional proof that the Franciscans in America have carried their love for this art down to our own day and age. I refer to St. Anthony Guild Press, which is established at the Franciscan Monastery, Paterson, New Jersey. Last year it published a beautiful brochure to commemorate the Quadricentennial of Printing in America and entitled it: *Some first Franciscan books and the Catholic art of printing*.

Founded a little over a decade ago, St. Anthony Guild Press has striven, persistently if modestly, to serve the Catholic tradition and the Franciscan ideal. Its publications are Catholic in teaching and spirit, and yet keyed to the needs and outlook of the present.

By a happy coincidence, this latest Franciscan press is at present actively engaged in the monumental task of publishing the new revised edition of the Douai version of the Bible, sponsored by the Archconfraternity of Christian Doctrine. One of the first books ever printed is the still famous Gutenberg

Bible; the first, and perhaps greatest, product of the press in the sixteenth century was the Polyglot Bible, published by another Franciscan. The first book to appear in America was also devoted to the Word of God: the *Doctrina brevis*, written by the Franciscan Bishop Juan Zumarraga. And now we have St. Anthony Guild Press carrying on that glorious Franciscan tradition, and interest in the Word of God and the printing press.

In this year when we commemorate the invention and inventor of printing let us give a just meed of praise to the Franciscan Tertiary who made this "art preservative of all arts" available to the world. Let us give due credit to those far-sighted Franciscan Friars who immediately sensed the tremendous possibilities and opportunities that this new invention promised for the spread of religion and culture. By their words of encouragement, and by their active interest in the art of printing they have left their imprint on the history of this noble art. Whether as printers or promoters, authors or editors, translators, proofreaders or compilers, preachers or teachers, the sons of St. Francis have ever exerted their influence on the instrument which above all others has shaped the course of the world's history. Their voices long silenced in death are still heard throughout the length and breadth of the land, and in every section of the globe there are evidences of their labors. Truly "their works live after them."

Let us also commemorate such Franciscan printing pioneers as Cardinal Ximenes, Bishop Zumarraga and countless others who hid their name and fame under the brown cloak of St. Francis. Finally, let us also subscribe to the ani-

(Concluded on page 219)

---

---

## Editorial: The Cooperative Study of Secondary School Standards

By RICHARD JAMES HURLEY, Assistant Professor,

Department of Library Science, Catholic University of America

---

---

There is a story told of an upstate New York farmer who said he didn't care what color the school was painted as long as it was red. In the school field there has been the same attitude by some groups towards standards. Difficulties began to accumulate when these standards were applied to specific situations. Qualitative methods did not fit in with the trend of tests and measurements. Specific statements were inevitable. There was an increasing emphasis upon quantitative factors. Rigidity "fixed" accreditation. And finally depression arrived about the time regional standards were to become effective. Amendments, explanatory notes and personal interpretation constituted various methods of answering the adverse criticism leveled at these standards. Some good came out of the general movement to improve school libraries—but not enough. Dr. William A. FitzGerald provides an illuminating summary:

"Artificially imposed standards are a necessary element in our contemporary culture. The library and the librarian must submit to them, but they have been and they are a cause of amelioration of library activity and of librarian service. We must make it our primary endeavor in Catholic library circles to maintain the highest standards and thus make our libraries inferior to none and eventually superior to all."<sup>1</sup>

We shall probably have to live with the standards for elementary schools as presented in the *School library yearbook*, number 5. Miss Grace E. Cartmell has interpreted these for Catholic schools.<sup>2</sup> But for high schools we have for use the *Evaluative criteria* developed by the Cooperative Study of Secondary School Standards. Catholic librarians might well consider using this criteria, with certain changes, in place of the proposed "Standards for Catholic High School Libraries" as stated in the *School library yearbook*, number 4.

Discussions and activities of various groups concerned with accreditation led to the organization by four of the six regional associations of colleges and secondary schools of the Cooperative Study. This was in 1933. All six associations were represented however on the General and Executive Committees. Therefore the criteria are pertinent to all states. The NEA, U. S. Office of Education, American Council on Education and other bodies were also represented. The General Education Board underwrote part of the expense of the study. A complete account of the history is to be found in the *General report* of the Cooperative Study. In 1936 some 200 carefully selected schools, including 32 private schools of which 8 were Catholic, were visited.

1. FitzGerald, William A. "Secondary School Library and Librarian Standards." *Catholic Library World* 10:119-122. January, 1939.

2. Cartmell, Grace E. *Recognized Standards as Applied to Catholic Elementary School Libraries*. *Ibid.* 10:89-92. December, 1938.

More than 17,000 pupils were tested and some 300,000 attitude and achievement tests analyzed. In 1938-39 the criteria developed were applied to 89 schools and the refinement embodied in the 1940 revision.

Part of this, Form F, concerns library service. Contents consist of various items concerning the library staff, organization and administration, adequacy of library materials, selection of library materials, teachers and libraries, use of libraries by pupils, special characteristics of library service and general evaluation. Part of the items are covered by a checklist. These are provisions, conditions or characteristics found in good secondary schools. The four symbols used indicate present or very satisfactory, present and fairly well made, not present or unsatisfactory and not applicable. Evaluations are made on the basis of personal observation and judgment in light of this checklist with ratings of 1 to 5 for very inferior, inferior, average, superior and very superior—or N if it does not apply. The total evaluations are entered upon section 4 of the Summary Form M and by means of Conversion Tables the percentiles are arrived at. These are in turn plotted on three sets of thermometers. One set includes six thermometers for the staff, organization and administration, number of titles, recency, and general adequacy of the book collection and periodicals. The second set has eleven thermometers for the various classes of books. The third set has six thermometers for supplementary materials, selection of materials, teachers and library, use by pupils, general evaluation and summary. Thus the weak and strong features of library service are graphically presented.

Not only is this criteria comprehensive and graphic but based upon these premises: A school can be studied satisfactorily and judged fairly only in terms of its own philosophy of education, its individually expressed purposes and objectives, the nature of the pupils with whom it has to deal, the needs of the community which it serves, and the nature of the American democracy of which it is a part. This theme is developed in other bases for improved procedures for evaluation. Not only the evaluations and checklist but the thermometers express this spirit. We find provision made for the "temperature" of public and private, accredited and non-accredited, large and small schools and those in various regional groups. Father Clarence Elwell, diocesan director of high schools and academies in Cleveland, criticises the replacement of standards by medians and means which tend to make the average of present practice a satisfactory level in the eyes of most school people.<sup>3</sup> The criteria when intelligently applied are the best we have and certainly a move in the right direction.

The Middle States Association has adopted the criteria for its use. An indication of its use by states is found in the Report of twenty-three Massachusetts High School Libraries, 1939, by the Massachusetts Planning Board for Libraries. For Catholic schools we have as yet only the evaluation of those used in the Cooperative Study experimental program.

Catholic librarians must analyze the criteria with a view to adapting them to our schools. Two sections are at present being criticized by the Department of

3. Elwell, Rev. Clarence. *Library standards for Catholic secondary schools*. Mimeographed. November 4, 1939.



Library Science at the Catholic University of America. Proposed modifications will be submitted for books and magazines to the Commission on Secondary Schools of the Middle States Association in November. Such weights in scoring as 2 for religious books and 10 for useful arts definitely penalizes Catholic libraries. In the list of approximately 125 magazines, not one is a Catholic title and yet religious magazines are as important to our libraries as *Nature Magazine* may be to another. To compile an authoritative list of periodicals for substitution, Catholic librarians are requested to place a quality score of from 1 to 10—zero to excellent—on the value of each of the following titles and send the list to the Department of Library Science at the Catholic University of America:

America  
Ave Maria  
Caecilia  
Catholic Bookman  
Catholic Boy  
Catholic Digest  
Catholic Educational Review  
Catholic Girl  
Catholic Library World  
Catholic School Editor  
Catholic School Journal  
Catholic World  
Columbia  
Commonweal  
Extension Magazine  
Field Afar  
Jesuit Missions  
Journal of Religious Instruction  
Junior Catholic Messenger  
Little Missionary  
Magnificat  
Manna  
Mary's Messenger  
Our Little Messenger

Quarterly Bulletin of the IFCA  
Queen's work  
Sacred Heart Messenger  
St. Anthony's Messenger  
Shield  
Sign  
Torch  
Young Catholic Messenger

## BIBLIOGRAPHY

Publications of the Cooperative Study of Secondary School Standards, 744 Jackson Place, Washington, D. C.

1. *Evaluation of secondary schools; general report.* \$3.50.
2. *Evaluation of secondary schools; supplementary reprints.* \$1.50.
3. *How to evaluate a secondary school; 1940 ed.* \$1.25 or 90c paper.
4. *Evaluative criteria; 1940 ed.* \$1.50.
5. *Educational temperatures; 1940 ed.* \$2 per set.
6. *Evaluation of a secondary school library; 1938 ed.* 4 wall charts. 35c.

## OPEN FORUM

Letter to the Editor:

"I believe that *The Catholic Library World*, as the official organ of the Catholic Library Association, should limit its functions to the *professional* library and aim primarily to serve the *professional* librarians. The scope of the *professional* libraries is broad. How can we hope to raise standards if we cater to the untrained by issuing library methods in periodical doses?

"Your announcement concerning a monthly bio-bibliographical article . . . will be gratefully received. You will be meeting a definite need."—Frances Sawyer Henke, *Director, Library Science Department, Our Lady of the Lake College, San Antonio.*

# Tentative Schedule for the Cincinnati Conference

ALL MEETINGS WILL BE HELD AT HOTEL GIBSON

	Morning 10:00-12:00	Afternoon 2:30-5:00	Evening 8:00-10:00
Tuesday, May 28	Free Period	Executive Council (Parlor H)	Executive Council (Parlor H)
Wednesday, May 29	High Mass at the Old Cathedral of St. Peter in Chains Registration (Ballroom Foyer)	FIRST GENERAL SESSION (Ballroom)	Executive Council (Parlor H)
Thursday, May 30	SECOND GENERAL SESSION (Ballroom)	Luncheon, 12:30 Round Tables: College (Parlor H) High School (A and B Mezzanine) Elementary School (C and D Mezzanine)	Executive Council (Parlor H)
Friday, May 31	Round Tables: Cataloging and Classifica- tion (Della Robbia Room) Hospital Librarians (A and B Mezzanine) Library Service to Cath- olic Readers (C and D Mezzanine)	Free Period: Tour of Cincinnati	Executive Council (Parlor H)  Seminary Round Table (A and B Mezzanine)
Saturday, June 1	THIRD GENERAL SESSION (Roof Garden Foyer)	Free Period	Free Period

---

# Tentative Program of the Seventeenth Annual Conference

CINCINNATI, OHIO, MAY 28-JUNE 1, 1940

---

## LOCAL ARRANGEMENTS COMMITTEE:

*Chairman:* Albert J. Worst, Xavier University Library, Cincinnati, Ohio.

*Registration, Reception and Tour:* Miss Alma J. L'Hommedieu, Teachers College Library, Athenaeum of Ohio, 28 Calhoun Street, Cincinnati, Ohio; Miss Mary Bruewer, St. Elizabeth Parish Library, Norwood, Ohio; Mr. A. H. Mattlin, S.J., Xavier University, Cincinnati, Ohio.

*Mass:* Rev. Edward B. Kotter, 29 East 8th Street, Cincinnati Ohio.

*Lodging:* Sister Mary Adele, R.S.M., Mother of Mercy Academy, 3036 Werk Road, Cincinnati, Ohio; Rev. Alexander G. Koenig, College Library, St. Gregory Seminary, Mt. Washington, Cincinnati, Ohio.

*Publicity:* Rev. F. J. Vonder Haar, High School Library, St. Gregory Seminary, Mt. Washington, Cincinnati, Ohio; Edward P. Vonder Haar, Xavier University, Cincinnati, Ohio.

*Meetings:* Mr. Vonder Haar and Mr. Worst.

## PONTIFICAL HIGH MASS

The Seventeenth Annual Conference will open with a Solemn Pontifical Mass at the Old Cathedral of Saint Peter in Chains, May 29, 9:30 A. M. The Celebrant will be Most Reverend George J. Rehding, Auxiliary Bishop of Cincinnati.

## GENERAL SESSIONS

*First General Session, Wednesday, May 29, 2:30 to 5:00 p. m., Room Schedule will be posted at Hotel Gibson.*

*Presiding:* Mr. A. J. Worst, Xavier University Library, Cincinnati, Ohio.

*Secretary:* Sister Mary Michael, R.S.M., Our Lady of Cincinnati College, Cincinnati.

*European Printing, 1440-1940.* Rev. Francis A. Mullin, Catholic University Library, Washington, D. C.

*American Printing, 1539-1940.* Rev. John M. Lenhart, O.M. Cap., Saint Augustine's Monastery, Pittsburgh, Penna.

*Appointment of Resolutions Committee.*

*Reports of Executive Council, Secretary-Treasurer, and Committees.*

*Second General Session, Thursday, May 30, 10:00 a. m. Room Schedule will be posted at Hotel Gibson.*

*Presiding:* Dr. William A. FitzGerald, Brooklyn Preparatory School, Brooklyn, N. Y.

*Secretary:* Miss Mary Bruewer, St. Elizabeth's Parish Library, Norwood, Ohio.

*High Lights in the Publishing History of the Mid-West.* Sister Mary Stephana, O.P., Rosary College Library School, River Forest, Ill.

*The Librarian's Apostolate.* (tentative)  
*Business session* continuing that of the first general session.

Luncheon Meeting, Thursday, May 30, 12:30 p. m. Speaker representing the National Catholic Education Association.

Third General Session, Saturday, June 1, 10:00 a. m. Room Schedule will be posted at Hotel Gibson.

Chairman: Rev. Thomas J. Shanahan, St. Paul's Seminary, St. Paul, Minnesota.

Secretary: Mr. A. H. Mattlin, S.J., Xavier University Library, Cincinnati.

Recent Developments in Microphotography. Herman H. Fussler, Department of Photographic Reproduction, University of Chicago.

Presidential address, Dr. William A. FitzGerald.

Business session: Report of the Resolutions Committee.

#### ROUND TABLES

##### ADVISORY BOARD

Meeting not yet scheduled.

##### CATALOGING AND CLASSIFICATION

Friday, May 31, 10:00 A. M.

Chairman: Victor A. Schaefer, Catholic University Library, Washington, D. C.  
Program not yet received.

##### COLLEGE LIBRARIES

Thursday, May 30, 2:30 P. M.

Chairman: Bernadette A. Becker, College of St. Thomas Library, St. Paul, Minnesota.

General theme: *The Place of Ephemeral Material in College Libraries.*  
*The Place of Ephemeral Material in the Catholic College Library.* Sister Mary Genevieve, Librarian, Notre Dame College, South Euclid.

*Selection, Incorporation, and Maintenance of Pamphlet Material.* Catherine McRaith, Assistant Librarian, Villanova College, Villanova, Pennsylvania.

*Symposium Based on Pamphlet Methods and Uses as reported by*

- a. Public Library
- b. Special Library
- c. College Library
- d. University Library

Talks of about three minutes each, followed by discussion from the floor.

*Microphotography as a Possibility for Preserving Clipping Material and Art Reproductions.* Frank T. Suhadolnik, Librarian, John Carroll University, Cleveland, Ohio.

##### ELEMENTARY SCHOOL LIBRARIES

Thursday, May 30, 10:00 A. M.

Chairman: Mary Kiely, Pro Parvulis Book Club, New York City.

General Theme: *Book Guidance in Catholic Schools*

*Los Angeles Public Library Serves its Parochial Schools.* Gladys English, Departmental Librarian, Work with Children, Los Angeles Public Library.

Supervisors' Round Table: Sister M. Justina, S.S.N.D., Milwaukee, Wisconsin. Three other supervisors will discuss their experiences.

Announcement of the Father Finn Medal.

##### HIGH SCHOOL LIBRARIES

Thursday, May 30, 2:30 P. M.

Chairman: Rose Gallagher, St. Louis University High School, St. Louis, Missouri.

*The Evaluation of Secondary School Libraries According to the Cooperative Study of Secondary School Standards.* Reverend Charles Kruger, S.J., Librarian, St. Louis University, St. Louis, Missouri.

*Vacation Reading Lists for High School Students.* Sister Marie Jose, C.S.J., Librarian-Instructor, Library School, The College of St. Catherine, St. Paul, Minnesota.



*Practical Library Aids.* Sister M. Celeste, O.P., Librarian, St. Albertus College, Racine, Wisconsin.

#### HOSPITAL LIBRARIES

Friday, May 31, 10:00 A. M.

Chairman: Margaret M. DeLisle, St. Mary's Hospital, St. Louis, Missouri.

Program not yet received.

*LIBRARY SERVICE TO CATHOLIC READERS*  
Friday, May 31, 10:00 A. M.

Chairman: Lucy Murphy, Buffalo Public Library, Buffalo, New York.

*The Toronto Public Library Serves its Catholic Readers.* Eleanor MacIntosh, Librarian, Danforth Branch, Toronto Public Library.

*A Reader's Advisor.* Mary Cain, Readers' Advisor, Indianapolis Public Library, Indianapolis, Minnesota.

*National Catholic Book Week.* Charles L. Higgins, Boston Public Library, Boston, Massachusetts.

*Report of a National Survey of Parish Libraries.*

#### SEMINARY LIBRARIES

Friday, May 31, 8:00 P. M.

Chairman: Reverend Thomas J. Shanahan, St. Paul Seminary, St. Paul, Minnesota.

*Book Publicity in Seminary Libraries.*  
Speaker to be announced later.

*Monastic Printing Presses in the Fifteenth Century.* Reverend Thomas J. Shanahan, St. Paul Seminary, St. Paul, Minnesota.

#### EXECUTIVE COUNCIL

These are closed sessions in general. However, the Executive Council will be glad to arrange interviews with persons or groups who wish to discuss basic questions of policy or conduct of C. L. A. affairs. Appointments may be arranged through the Secretary-treasurer.

Meetings of the Executive Council: Tuesday, May 28, 2:30 P. M. and 8:00 P. M.; Wednesday, May 29, 8:00 P. M.; Thursday, May 30, 8:00 P. M.; Friday, May 31, 8:00 P. M.

#### TOUR OF CINCINNATI

Friday, May 30, 1:30 P. M.

The Cincinnati Circle of the International Federation of Catholic Alumnae is sponsoring a motor tour for Friday afternoon, May 31, which will include the outstanding points of interest and will be followed by a general reception. A special trip will be arranged to the Covington, Kentucky, Cathedral which is recognized as one of the finest churches in the United States.

A trip to the Institutum Divi Thomae has been arranged for the same afternoon but since the distance is too great to make it part of the general tour, a separate trip has been arranged for those who wish to see this Catholic center of scientific research.

Members who intend to stay at Hotel Gibson which is C. L. A. Headquarters for the Conference, are reminded of the necessity for making advance reservations. Rates begin at \$2.50 for a single room and at \$4.00 for a double room. Rate cards may be procured from the Secretary-treasurer of C. L. A. or from the General Manager, Hotel Gibson.

Sisters should make reservations with Sister Mary Adele, R.S.M.

Priests may procure information on facilities for saying Mass by writing to Reverend A. G. Koenig.

For general information about Cincinnati write to the Local Arrangements Committee whose names are given at the head of this program.

---

---

## News and Notes

---

---

### WESTERN NEW YORK UNIT

Citing recent developments to show that there is a genuine growing interest in books and reading, the Western New York Catholic Librarians' Conference met recently at Mt. Mercy Academy and considered the question: "Do more than thirty percent of professional educators really believe in the book as a tool of education?" Presiding as chairman of the gathering was the Rev. Andrew L. Bouwhuis, S.J., Canisius College librarian.

The development of a few parochial school libraries in the past few months, the sale of books for children at Christmas time, the interest in the library lesson plans, the plays about books put on in the classrooms, the larger purchase of modern books for convent libraries, all of these were pointed out as reasons for belief that interest in books is becoming more widespread and that they are coming into more extensive use as educational tools.

**LESSON PLANS**—At a parochial school group meeting, that preceded the general meeting of the conference, lesson plans were distributed for four grades. The lessons were adapted from the Magic Key series prepared by the teaching sisters of the Archdiocese of Baltimore and the librarians of the Enoch Pratt Free Public Library of that city. It was the opinion

of the group that these lessons have stimulated a greater interest in the use of books, greater care of books by the children, and the purchase of books both by the schools and the pupils. Sister M. Priscilla of St. Nicholas High School presided.

At the meeting of the high school section, headed by Father Bouwhuis, reviews of several books on teaching were considered and recommended lists of educational books submitted to the group.

### PRINTING ANNIVERSARY

Manhattan College Library continued its intensive celebration of the Five Hundredth Anniversary of Printing with two lectures on April 7. E. Byrne Hackett, President of the Brick Row Book Shop, spoke on "The Book of the Renaissance" while Eugene H. Byrne, Chairman of the Department of History, Barnard College, discussed "Printing and the Tower of Babel".

### UNION LIST OF SERIALS

Mr. Albert J. Worst has pointed out that Xavier University Library of Cincinnati, Ohio, is also listing its periodical holdings in the *Union lists*. Please make this correction in the list as printed in March, page 180.

## NATIONAL CATHOLIC BOOK WEEK

Mr. Charles L. Higgins has announced that the following persons have accepted membership on the editorial board:

Rudolph G. Bandas, St. Paul Minn.

## RELIGION.

William P. O'Connor, St. Francis, Wis.

## PHILOSOPHY AND PSYCHOLOGY.

Arthur J. Riley, Ph.D., Brighton, Mass.

## CHURCH HISTORY.

Francis X. Talbot, S.J., Editor, *America*.

## LITERATURE.

Michael J. Ahern, S.J., Weston College.

## SCIENCE.

Sister Jane Frances, O.S.B., Mt. St. Scholastica College.

## BIOGRAPHY.

## FR. HERSCHER TRANSLATOR

Fr. Irenaeus Herscher, O.F.M., librarian of St. Bonaventure College, and Fr. Rodrick Alvarez, O.F.M., of the same college, are translating and plan to have published the Mexican book, *Los Franciscanos y la imprenta en Mexico en el siglo XVI*.

This book written by a Mexican, Ramon Zulacca Garate, concerns the printing profession and its connection with the Franciscans in Mexico in 1540 until the end of the century. Mr. Garate is a widely recognized scholar of printing in Mexico and has spent the last several years in compiling the work.

## BOOKS IN BRAILLE

Reverend William F. Jenks, C.S.S.R., Director of the Blind, Shrine of Our Lady of Perpetual Help, announces that *No-vena prayers in honor of Our Lady of Perpetual Help* and the *History of the Miraculous Picture of Our Lady of Per-*

*petual Help* have just been printed in Revised Braille for the blind. The cost is only thirty-five cents for the two books. Father Jenks requested the assistance of libraries in placing copies of these books in institutions for the blind.

## FRANCISCANS AND THE ART OF PRINTING

(Concluded from page 210)

mating elevating motive which they emblazoned on all their work, and which found expression in such dedications as that found in the earliest surviving book printed in America:

"To the Honor and Praise of Our Lord Jesus Christ, and of the Glorious Holy Virgin Mary, His Mother."

May I close my remarks by quoting from the self-effacing Epilogue of the *Catholicon*, attributed to John Gutenberg:

"With the help of Omnipotent God, at Whose very nod the tongues of infants are made eloquent, and Who often reveals to the humble what He withholds from the wise—this excellent book *Catholicon*, has been printed in the goodly city of Mainz . . . and has been brought to completion in the year of Our Lord's incarnation, 1460—not by means of reed, stylus, or quill, but with the miraculous and harmonious concurrence of punches and types cast in moulds. Hence to Thee, O Holy Father, Son, and Holy Ghost, let praise and honour be given Thee, Three Persons in One God, Holy Trinity. To the single glory of the Church let universal praise be given for this book, and let all tongues laud the Blessed Virgin Mary, henceforth, and forevermore. THANKS BE TO GOD."

# New Books

## BOOK CLUB SELECTIONS

### CATHOLIC BOOK CLUB

March

SHEEN, FULTON J. *Freedom under God*. Bruce. \$2.25.

See note under Sociology.

### PRO PARVULIS BOOK CLUB

March-April (concluded from March)

Senior High School. FULLER, IOLA. *The loon feather*. Harcourt. \$2.50.

A romantic novel of the Blackrobes and the Indians on Mackinac Island in the days of the Fur Trade. The character development is steady and beautiful, the background is authentic. It is a sweeping success and going into printing after printing.

## RELIGION

CONFRATERNITY OF CHRISTIAN DOCTRINE. *Manual of the Confraternity of Christian doctrine for priests, religious, seminarians and laity promoting Confraternity activities*. Revised edition. St. Anthony Guild Press, 1940. Pp. 92. \$0.10. Almost exclusively an outline of procedure for parish catechetical work of the formal type, such as discussion clubs, vacation schools, etc.

ELLARD, GERALD, S. J. *Christian life and worship*. Second edition; with original illustrations by Adé de Bethune. Bruce, 1940. Pp. xxi, 420. \$3.50.

In this new edition the text has been revised and rearranged; new material has been added, and illustrations provided by Adé de Bethune. Notable is the author's stress on corporate activity and participation by the laity in the acts of public worship, as well as communal sharing in the Eucharist as members of one Body.

FITZGERALD, GERALD, C.S.C. *Letters of Father Page, C.S.C.* With a letter of introduction by the Most Reverend Francis J. Spellman. Longmans, 1940. Pp. x, 308. \$2.00.

Letters addressed to persons in every walk of life, encouraging and counseling each one to recognize vocation as a call to do God's Will, with confidence in His Providence and the loving protection of His Immaculate Mother. A subject index is provided.

PASCAL, BLAISE. *The living thoughts of Pascal*. Presented by François Mauriac. Longmans, 1940. Pp. 151. \$1.00.

"Thought constitutes the greatness of man." Such was the belief of Pascal and he recognized the whole duty of man as the proper direction of his thoughts. As François Mauriac points out, the guiding force of this man's genius was his heart, which led him away from the heresies of exaggerated reasoning to an outstanding place among the greatest Christian moralists.

WINTERS, C. M. *Ethics of Christianity*. St. Anthony Guild Press, 1940. Pp. v, 141. \$0.30.

Ethical aspects of human acts, with particular reference to the ten commandments. Prepared for the use of Newman clubs and adult discussion groups.

## SOCIOLOGY

LIGUTTI, LUIGI G. *Rural roads to security. America's third struggle for freedom*. By Luigi G. Ligutti and John C. Rawe. Bruce, 1940. Pp. xiv, 387. \$2.75.

Written in popular yet "scientific" style this volume analyzes the causes of mass production and the propertyless laboring class, describes projects actually in operation designed to return the worker to the land for part or full-time work, and presents a realistic program for a limited return to the land. A keynote is, "The best way to restore the home is to provide for some family-centered production, family-centered activity where the child can soon become an economic asset instead of remaining an economic liability. That is why the food-producing homestead has economic, social, cultural, and ethical significance. That is why every housing program should be a homestead program."

SHEEN, FULTON J. *Freedom under God*. Bruce, 1940. Pp. vii, 265. \$2.25.

Monsignor Fulton J. Sheen, in his usual lucid manner with inexorable logic, points out the defects in both capitalism and liberalism relative to liberty under these systems with particular reference to not only the systems in their general set up but also in labor and in the state. The limits of freedom, liberty and equality are also thoroughly discussed as well as the relationship between liberty and religion.

## BIOGRAPHY

KEYES, FRANCES PARKINSON. *The sublime shepherdess. The life of Saint Bernadette of Lourdes*. Julian Messner, 1940. Pp. 182. \$2.00.

The author is concerned with the character of the person whose identity is so often lost in the wonderment surrounding the miracles at Lourdes. With the same understanding that characterized *Written in heaven* she draws this intimate portrait of Bernadette, and presents it with the earlier volume as a complementary study of the operation of divine grace.

YEO, MARGARET. *These three hearts*. Bruce, 1940. Pp. 340. \$2.50.

The combined biographies of two whose lives met in perfect fulfillment of our Lord's Will to make known to men the infinite treasures of His Sacred Heart. St. Margaret Mary Alacoque, a Visitation nun, directly received and contemplated the truth, which was faithfully recounted to the Jesuit, Blessed Claude de la Colombière, and spread by his missionary zeal. The revelations are summarized in an appendix. The style is clear-cut and wholesome, but the reader is conscious at times of unnecessary repetition.

## FICTION

JORDAN, ELIZABETH. *First port of call*. Appleton-Century, 1940. Pp. 265. \$2.00.

A mysterious story with a tremendous problem involving life, death, and life after death. The author's speculation on the judgment and purgation of human souls is woven most artistically into this story which holds the reader from beginning to end.



## BEST SELLERS

This list of "best sellers" is taken from the March 9th issue of *Publishers' Weekly*. A particularly good article by John S. Kennedy, "What Sells the Best Sellers?" appears in the April, 1940 issue of *The Sign*.

## FICTION

- Morley, Christopher. *Kitty Foyle*. (October 26, 1939.) Lippincott.  
 America 62:165 N 18 '39  
 Catholic World 150:368 D '39  
 Sign 19:383, 520; Ja, Ap '40
- Asch, Sholem. *The Nazarene*. (October 19, 1939.) Putnam.  
 America 62:105 N 4 '39  
 Catholic World 150:362 D '39  
 Sign 19:520-1 Ap '40
- Steinbeck, John. *The grapes of wrath*. (April 14, 1939.) Viking Press.  
 Catholic World 150:160-5 N '39. "Mostly of 'The Grapes of Wrath' by Art Kuhl.  
 Commonweal 30:341 Jl 28 '39  
 Sign 19:521-2 Ap '40
- Llewellyn, Richard. *How green was my valley*. (February 6, 1940.) Macmillan.  
 America 62:581 Mr 2 '40  
 Commonweal 31:349 F 9 '40  
 Sign 19:571-2; Ap '40  
 Book Survey Mr '40
- Nathan, Robert. *Portrait of Jennie*. (January 8, 1940.) Knopf.  
 Catholic World 150:765 Mr '40  
 America 62:665-6 Mr 23 '40  
 Sign 19:522 Ap '40
- Lin, Yutang. *Moment in Peking*. (November 16, 1939.) John Day.  
 Commonweal 31:140 D 1 '39  
 Sign 19:378 Ja '40
- Vance, Ethel. *Escape*. (September 22, 1939.) Little, Brown.  
 America 62:24 O 14 '39  
 Commonweal 30:540 O 6 '39  
 Sign 19:522 Ap '40
- Huxley, Aldous. *After many a summer dies the swan*. (January 25, 1940.) Harper.  
 Commonweal 31:418 Mr 1 '40  
 Sign 19:507-8, 522; Mr, Ap '40

Griswold, Francis. *A sea island lady*. (October 25, 1939.) Morrow.

America 62:387 Ja 13 '40

Commonweal 31:169 D 8 '39

Henriques, Robert. *No arms, no armour*. (January 3, 1940.) Farrar & Rinehart.

America 62:470-71 F 3 '40

Catholic World 151:115-16 Ap '40

Sign 19:521 Ap '40

## NON-FICTION

Levant, Oscar. *A smattering of ignorance*. (January 12, 1940.) Doubleday, Doran.

Commonweal 31:309 Ja 26 '40

Sign 19:522 Ap '40

Keith, Agnes Newton. *Land below the wind*. (November 6, 1939.) Little, Brown.

Not yet reviewed.

Gunther, John. *Inside Europe: 1940 War edition*. (January 25, 1940.) Harper.

Catholic World 150:762-4 Mr '40

Saint Exupery, Antoine de. *Wind, sand and stars*. (June 20, 1939.) Reynal & Hitchcock.

America 61:334 Jl 15 '39

Catholic World 149:629 Ag '39

Commonweal 30:501 S 22 '39

Partridge, Bellamy. *Country lawyer*. (August 21, 1939.) Whittlesey House.

America 61:599 S 30 '39

Commonweal 30:403 Ag 18 '39

Sign 19:188-9 O '39

Van Paassen, Pierre. *Days of our years*. (January 30, 1939.) Hillman-Curl.

America 60:477 F 18 '39

Commonweal 29:472 F 17 '39

Sign 18:571 Ap '39; (Sign-post 19:178 O '39)

Allen, Frederick Lewis. *Since yesterday*. (February 2, 1940.) Harper.

Sign 19:571 Ap '40

Gunther, John. *Inside Asia*. (June 8, 1939.) Harper.

America 61:285 Jl 1 '39

Catholic World 149:751 S '39

Mencken, Henry Louis. *Happy days*. (January 22, 1940.) Knopf.

America 62:472 F 3 '40

Catholic World 150:761-2 Mr '40

Taylor, Deems. *The well tempered listener*. (January 25, 1940.) Simon.

Commonweal 31:518 Ap 5 '40

---

## Book Reviews

---

*Catholic library problems.* By W. Kane. Chicago, Loyola University, 1939. Pp. xiv, 214. \$2.50.

This book was not sent for review purposes but was purchased. It was not our intention to review it but so many inquiries were received from prospective purchasers that we now feel the necessity of presenting an opinion. — The Editor.

"Recent books give the impression that they are, to a rather appalling extent, repetitive," writes Father William Kane, S.J., in his recent book which seems to be no exception, for many of the "problems" he discusses are catholic rather than Catholic. Here and there he has hit upon a Catholic library problem and, had he confined himself to these, his book might have been a worth while contribution to library literature. Occasional pages are worth reading, such as in chapter II, "Catholic Libraries in the United States" and chapter VII "Problems of Direct Reader Service", but the book is, for the most part, a repetition of what has already been better written so far as actual librarianship is concerned, and of what had better not have been written when he makes jibes at library training schools, the American Library Association, and the Catholic Library Association.

The author is obsessed with the idea that Catholic schools and Catholic libraries and librarians are looked down upon by the American Library Association. Statements to that effect appear in many parts of the book. Were the accusation true, he himself has given the reason for it so far as librarianship is concerned: "But for the moment, to offer another rough estimate . . . it may be enough to say that the general level of technical training is probably much lower amongst Catholic librarians than amongst non-Catholic librarians." (page 37.)

Throughout the book one may find, without much searching, accusations for which the author offers no proof. On page 84 he writes about

regimentation and makes the charge that, "One minor instance of this tendency to regimentation is the campaign to introduce the use of Library of Congress cards into other libraries." One is tempted to ask, who is conducting this campaign? Again in connection with Library of Congress cards, note 1, p. 105, he makes the statement that the cost of L.C. cards is greater than that of making one's own cards. Careful keeping of cost records has proved otherwise. "Catholic books were not a major concern of the men who compiled the A.L.A. and the Library of Congress lists of subject headings." (p. 113.) How does he know this? The author's attacks upon the accredited library schools are at least comprehensive and sweeping even if not justified. Instead of writing in very general terms about the "hostile temper and atmosphere in non-Catholic library schools" (p. 164), why not give some specific examples of this "hostile temper"? And is the charge that the A.L.A. "imposes new forms of organization upon schools, new methods of teaching and training" (p. 154) true? It would take more space than this reviewer is allowed to give the real bases of standardization as set up by the A.L.A., but even granted that the charge is true, the idea that the N.C.E.A. is the proper "standardizing agency" (p. 167) for Catholic library schools is absurd. The N.C.E.A. is not a standardizing agency at all, nor does it claim to be.

In criticising the fact that the record of attendance at the C.L.A. Conference of 1938 showed the number of delegates holding degrees from accredited library schools, he says, "It meant, also, amongst other things, that Father Foik, for instance, who inaugurated the first library classes in a Catholic college, should now be disbarred from such teaching because he has no degree from an accredited library school." (p. 163.) That statement was unfortunate, and it shows that its author is very much out of touch

with C.L.A. activities. There is no member of C.L.A. whose opinions are more respected than Dr. Foik's. A man who knows librarianship as Dr. Foik does has no need of degrees. Dr. Foik has himself been one of the C.L.A.'s foremost proponents of training for librarianship. Many of America's best known librarians hold no degrees and one of them, Miss Mann, was for years one of our most loved professors of library science. Few library school graduates would ever presume to think that they know more about cataloging than Miss Mann.

The author is not always well informed regarding the matters he discusses. He devotes, for example, about a page to the "Vatican Library Classification", assuming that the Vatican Library uses a modification of the L.C. classification. Library of Congress classification marks appear on Vatican cards, but they are used only for the classified catalog. The Vatican Library has its own classification and its books are shelved now very much as they were before the recataloging of the library was begun. On pages 85-86 he discusses "Classification of Knowledge vs. Classification of Books". What he says is perfectly true, but it does not even touch the problem indicated in the heading. It is unfortunate that he was unable to understand Mrs. Lynn's "An Essay Toward a Philosophy of Classification". (p. 98.) The "Essay" necessarily is written in the language of librarians. It is the best thing so far in print on the subject and, had he understood it, it would have saved him the embarrassment of writing about a subject without even mentioning the essential point.

The accusations brought against Father Farrell (p. 191-192) certainly are not in keeping with all the known facts, and they are in very poor taste. It would have been interesting had the author told how he arrived at his percentages for the "minority" and "majority" parties in the Catholic Library Association (p. 191).

Much of the book is just controversy about things that were settled long ago.

*Catholic library problems*, as a contribution to library literature is almost worthless.

DAVID R. KINISH, O.S.B.,  
The Abbey Library,  
St. Benedict's College,  
Atchison Kansas.

*The library in the school.* 3d ed. By Lucile Foster Fargo. Chicago, American library association, 1939. Illus. Pp. xii, 552. \$3.50.

This publication on a rapidly developing phase of the library profession is a thorough revision of the 1933 volume. The use of authentic studies, scientific data, and various experiments in the school library field of the past few years, coupled with the author's intense interest and enthusiasm for a changing program, has resulted in an outstanding "up-to-the-minute" work on the school library.

Many chapters have been entirely rewritten, and much new material incorporated. This is especially true where the discussion of the librarian's work touches the greatest interests of the school: the teachers, and the pupils. The numerous methods of teacher and librarian teamwork considered throughout the volume are well introduced by the chapter on the coordinating function of the library. Here the librarians understand the newest methods of education, and the instructors realize the importance of an efficient, working library. Classroom and library cooperation, remedial reading, curriculum building, and other cooperative activities are outlined. Supplementary readings for further study are listed; and it is of interest to note that much of this professional literature is prepared conjointly by teachers and librarians.

The chapter on "Reading as a School Library Project" contributes to the understanding of the pupils' reading differences; and suggests possible cooperation with teachers in overcoming certain difficulties. The scientific reading studies referred to include those on "Objectives in reading," "Nature and content of reading materials," and "Stimulation of the reading habit." "The principles of reading guidance" are stated and reviewed.

The function of teaching the use of the library is set forth in accord with the newest educational methods. The advantages and disadvantages of the "independent or 'unit' course," the "integrated instruction," or the "unorganized instruction" are enumerated.

In the chapters on "The Basic Book Collection" and "Non-book Materials and Serial Collections" statements and principles given are general; suggestions are as valuable for the private as for the public high schools. Generally, however, the Catholic high school libraries would omit a title or two from the "Core List of Magazines for School Libraries" and would incorporate

a number of Catholic titles in order to be able fully to meet the objectives of the individual schools.

It seems to the reviewer that in the "statement of the policy covering the provision of controversial literature in the high school" the point of view of the periodicals named ought to have been neutral, rather than in accord with the "leaders" named.

The author's first hand knowledge and contact with the newest trends and movements are reflected throughout the whole work. The bibliographies and citations mention the leading and latest titles.

The format of the book is attractive and conducive to reading. It was a pleasure to note that this volume of the *Library curriculum studies* is not in the usual stereotyped style. All content material from the introduction through the colophon is informational, instructive, and necessary.

Instructors and librarians interested in the work with adolescents or in the high school library will find a wealth of material both in the work itself and in the titles suggested for supplementary reading.

SISTER MARIE CECILIA,  
College of St. Catherine.

*Booklist books, 1939. Selected by the vote of many librarians and compiled by the staff of The Booklist. Chicago, American Library Association, 1940. Pp. 59. \$0.75; ten or more \$0.65.*

The criticism of this list as printed in the *Catholic Library World* October 1938; pp. 35-36 and in the November, 1939 issue, page 62, still applies with the modification that in *Booklist books, 1939* three Catholic titles have been included, viz., Duggan, *Poems*; Sister Madeleva, *Selected poems*; Bishop Kelley, *The Bishop jots it down*.

While we are grateful for this evidence of a change in attitude we believe that these are not the three most important Catholic publications of 1939 and that a larger range of titles would not have been amiss.

Among the 1939 publications which might have been included we cite the following: Schmiedeler, *A better rural life*; Maritain, *True humanism*; Williamson, *Great Catholics*; Bernhart, *The Vatican as a world power*; Burton, *Paradise planters*; McFadden, *The philosophy of Communism*; Maynard, *Apostle of charity*;

**OUT-OF-PRINT  
AND HARD-TO-FIND BOOKS**

supplied; also genealogies, town histories, magazine back numbers, etc. All subjects, all languages. Send us your list of wants—no obligation. We report promptly. Lowest prices. We specialize in Catholic and Religious books.  
(We Also Buy Old Books and Magazines.)

**AMERICAN LIBRARY SERVICE**  
117 West 48th St. Dept. C New York City

**DESS & TALAN CO., Inc.**  
213 East 144th St. New York City

**FOR OVER THIRTY-FIVE YEARS:**

expert service  
highest grade materials  
modern equipment  
prompt attention  
skilled craftsmanship

Our decorative bindings, "Picture Covers", and original layouts serve a widening clientele.

**MAY WE SOLVE YOUR BINDING PROBLEMS?**  
Tel. Mott Haven 9-3636

**CONTEMPORARY  
CATHOLIC AUTHORS**

No. 1: HELEN C. WHITE  
By AUSTIN J. APP

Reprinted from the April, 1940, issue. Eight pages. Single copy, ten cents; 2-49 copies, eight cents; 50 or more copies, six cents.

**Catholic Library World**  
P. O. Box 346 Scranton, Pa.

Fichter, *Roots of change*; Belloc, *Charles II*; McGarry, *Paul and the Crucified*; Bruehl, *The Pope's plan for social reconstruction*; Day, *House of Hospitality*; Feeney, *You'd better come quietly*.

In particular we wish to point out that none of the eight titles in the RELIGION section is Catholic.

Among the objectionable inclusions are Van Paassen's, *Days of our years*; Asch, *The Nazarene*; Morley, *Kitty Foyle*; Steinbeck, *The grapes of wrath*.